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THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, DEC. 22, 1910, NEW SERIES VOL. XII, NO. 51.

COLLEGE TIDINGS.

Since I wrote College Tidings last Monday we have received \$699.50, which is a little less than one hundred dollars per day. We now have \$4,516 to collect, with twelve days more in which to collect it. In order to come out even we shall have to collect a little more than \$376 per day. This would be nearly four times the daily average for the past week.

To Pastors.

Are there not a hundred pastors who could help out in this serious crisis? Are there not a hundred churches that would gladly contribute twenty-five dollars apiece in cash. next Sunday, if this situation were properly put before them? How easily every crisis could be met if we had general co-operation. Oh! that a hundred pastors may accept this suggestion and put it into application on next Sunday!

Second: Brother Pastor, if any of your people signed notes, will you not speak of the situation next Sunday and urge everyone who has not paid his own notes in full, to do so at once.

Third: Will you not also remind your congregation that there are 100,000 Baptists in Mississippi who have given nothing to this great College Building movement, and suggest what a good thing it would be if some of them would fall in now and help to meet this crisis?

Glorious Examples.

Three friends, upon reading College Tidings, have sat down and mailed their checks. One of these three had given notes and had paid all of the notes, but he sent an extra check. Two others had not helped, but upon seeing the situation, they voluntarily sent checks to help us in the crisis.

One noble Sister whose Sunday School class had helped before, induced her Sunday School class, composed of girls, to send \$6.40.

There are a thousand others, who could just as easily do what the above friends have done, and thus bring our Building Movement, without further delay or doubt, to a glorious consummation.

New Boys.

While our friends are considering the money side of our work, let them not forget that the boys are more important than money, and that we need thirty new boys in order to run our enrollment to four hundred this session. We should not object to far more than thirty, but

let us not fail to have the thirty. Our friends can render great assistance.

Wishing all of our friends a Merry Christmas and awaiting the outcome of our own situation, with deep anxiety, I remain,

Your servant and brother,
W. T. LOWREY.

ONCE MORE.

This last issue of the paper before Christmas bears a message freighted with love to the brethren and the sisters over the state in behalf of the old preachers. Oh, how joyous with a little effort we can make their last days! Brother Pastor, your people will not esteem it a hardship if you tell them about these old people and then ask them to brighten their Christmastide with a contribution that will place the Ministers' Relief Fund where it will carry gladness to their hearts all of the year following. You have one more Sunday, and that one Christmas Day in which to do this. We must then begin our active canvass for the great mission work in which we are to round out an even one hundred thousand dollars. Doubtless many were disappointed on last Lord's Day when the lowering clouds and the rain of two days before, kept the people away from the church. Many once-a-month churches lost entirely that day, while others had small congregations, and possibly little effort was made to do anything for this cause. It was my privilege to worship with a small congregation at a country church, and attention was called to our need, and in a few minutes we had \$36.75, and a letter from another church was opened, when \$60.00, and from another \$40.00, came into view for the same cause. I do believe it is in the hearts of our people to respond liberally to the needs of the old preacher, and not turn him off like the heartless owner of an old horse does the beast that has helped make a living for himself and family and now too old for further service is left to make his way on old pastures where is left neither hay nor grass.

I am looking anxiously what the next few days shall do for us. If your church does not take the collection, I plead with the brethren and the sisters, individually, not to allow the old year to pass out and nothing done for the old Ministers' Relief Fund.

A. V. ROWE.

SILVER CREEK NEWS.

Sunday, December 11th was a great day with Calvary Baptist Church located at this place. On that day we dedicated our nice new church to the worship of God, free from debt. It was a glad time with us when we burned our note of indebtedness and formally gave over our house to the service of God. The pastor preached the sermon and offered prayer in the presence of a good crowd of people. Notwithstanding the fact that we have raised about one thousand dollars on our church building this year, we have raised \$439 for missions, which is more than the church ever raised any year before in its history. On the fourth Sunday in this month we close a very successful pastorate of three years' continuance. On the first of January we move to Brandon to take charge of the work there. This church has called J. P. Williams, their former pastor, to succeed me here, and he has accepted.

H. C. ROBERTS.

TO THE CHURCHES AND PASTORS OF THE LAWRENCE COUNTY ASSOCIATION.

Dear Brethren:

There was not any one appointed at the last meeting of the Lawrence County Association to lead the Laymen's work for this year. After consulting with some brethren, I asked Brothers D. M. Lee, of Monticello and B. M. Russell, of Silver Creek, if they would undertake the work of organizing and holding the meetings in different parts of the Association. They have consented to do so. Brother W. H. Anderson, of Hebron, will co-operate with them.

I am informed that Brother N. R. Drummond, of the Laymen's Committee for the State, will co-operate with the brethren of this Association. Now, this is what I want to ask of the pastors and churches. Open your doors to these brethren and invite them in. Give them a hearty welcome. Hear them and others whom they may send or carry with them. Pray for them and co-operate with them in anything that will advance the cause of the Kingdom.

R. DRUMMOND.

NEWS IN THE CIRCLE

MARTIN BALL.

Rev. W. E. McLenan, of Winona, supplied for Pastor F. R. Burney at Shiloh, Holmes Co., last Sunday. He reports a good day all around.

The Church at Duck Hill has called Rev. J. P. Hemby. This church, with Vaiden and West, will give Bro. Hemby a splendid field, and great good can be accomplished.

The saints at Mathiston have called Rev. E. J. Hill, of Union, to their pastorate. He will begin his labors January 1.

Pastor L. F. Gregory will serve the church at Carrollton and Kilmichee another year, and in connection with these churches he will preach at Swift.

It is stated that the finest Y. M. C. A. building in the world is located in San Francisco, Cal. It cost \$100,000. Mr. Henry J. McCoy has been general secretary for 30 years.

Pastor J. W. Lee, of Batesville, has been engaged in a two-days' debate with Dr. B. M. Bogard, of Little Rock, Ark., at Bay Springs. The proposition discussed pertained to the difference between the Convention plan of Mission work and that of the General Baptist Association of America. Bro. Lee presented some strong arguments for the Convention plan, while Bro. Bogard spent the time in vituperation and abuse.

Dr. C. C. Brown, of Sumter, S. C., felt a little disgruntled at the late meeting of the S. C. Convention when the Aged Ministers' Relief report was sidetracked and Education was given a prominent place in its stead. Dr. Brown has been a great help to the aged preachers. The Board now has \$10,000 endowment.

Pastor G. D. Billeisen, of Ormsby Ave. Church, Louisville, Ky., has been aided in a meeting by Rev. R. E. Reed. There were 22 baptisms. Most of the additions were men. This is somewhat reversing the usual results.

The estate of Mrs. Eddy, founder of the Christian Science cult, is valued at \$1,500,000. A large amount of this is left to the "Mother Church" in Boston. Folks will still get sick and die as before.

The La Belle Place Church, Memphis, has called D. A. Ellis, of Corinth, to succeed Dr. J. W. Gillon, who becomes secretary of missions in Tennessee. It is thought he will accept. So they continue to draw on us for good preachers.

Dr. Lloyd T. Wilson, of the First Church, Newport News, Va., had the pleasure of burning the bonds issued to complete their new building on Thanksgiving Day. That church had some-

Dr. J. W. Porter, editor of the Western Recorder, and pastor of the First Church, Lexington, Ky., has declined the call of the Twenty-second and Walnut Street Church, Louisville, Ky. He resigned at Lexington some time ago, and a large number of names have been lodged with the pulpit committee.

The Broadway Church, Knoxville, Tenn., W. A. Atchley, pastor, has recently enjoyed a great revival. Bro. H. C. Kiser, of Texas, preached for three weeks. There were 50 additions. This is said to be the greatest meeting in the history of the church.

Dr. C. C. Coleman, of the First Church, Abilene, Texas, had the services of Dr. Geo. W. Truett, of Dallas, in a great meeting. There were 111 additions—50 by baptism. How the good Lord does bless the labors of those two great men!

The Calvary Church, Kansas City, Mo., has secured as pastor Rev. D. D. Munro. Dr. J. P. Greene, of William Jewell College, Liberty, Mo., has been supplying, since Dr. McConnell went to Waco, Texas.

January 1, Rev. J. S. McLeimore, of Thomson, Ga., will begin work with the First Church, Dalton, Ga. He is said to be a fine preacher and a good pastor.

There were 46 additions to the First Church, Joplin, Mo., in which Pastor H. A. Smoot was assisted by Evangelist T. T. Martin, of Blue Mountain.

The State Mission Board of Louisiana has elected Rev. W. A. Freeman, of Chickasha, Okla., as State Evangelist.

The Georgia Baptists spent in all benevolent work last year, \$225,000. They propose to raise next year \$288,980. Georgia stands at the top of the list.

In the campaign for the endowment for Baylor University, Waco, Texas, the city of Waco, Texas, raised \$110,075.50. That was a good beginning. President Brooks is happy.

The recent Prohibition Convention of Texas issued a strong declaration of principles. The forces are preparing for a great fight. Great speeches were made at the Convention by Judges Poindexter and Maxey. They are campaigning for Constitutional Amendment.

Pastor Luther Little of Worth Church, Fort Worth, Texas, has declined the flattering call from the Tabernacle church, Seattle, Wash., and will remain with his present charge.

AN INTERESTING LETTER.

At Sea, Saturday, Nov. 12, '10.

Dear Brother Bailey:

I am writing you to use the columns of the Record in order to inform our friends in Mississippi that we are safely on our way to our life-work in China. At present we are due in Honolulu in a little over a day. Uncle Sam is making Honolulu, San Francisco and Manila the Gibaltars of the Pacific.

At Honolulu we will stop off for a few hours sight-seeing in this city, which is said to be one of surpassing beauty.

The population on board ship is very strangely mixed. We have representatives from Korea, Japan, Italy, Germany, Hawaii, England, France and, no doubt, several others. I remember seeing some turbaned specimens of India a short time since on board. Nearly all the crew is Chinese and they are gambling constantly among themselves. Now and then a first-cabin passenger takes a hand with them, to his sorrow. The ship companies should stop this gambling. Most of these Chinese are from Canton.

Students of ethnology with seeming unanimity admit the decided superiority of the Chinese to the Japanese. The whole social system of Japan was formerly military in its basis, while that of China is based on scholarship.

I have discussed the situation in the far East with good authorities and read much by those who ought to know whereof they speak and the general tendency seems to be that nothing is settled and another great war is likely in the not far distant future which will make the Russo-Japanese War look like a pigmy performance.

I will write to you some of my impressions of Honolulu—one of our new possessions, though we have been in possession of these Hawaiian Islands for twelve years, now.

My wife was badly sea-sick, but I have had better fortune and have escaped so far, but I have often been quite uneasy! It is my hope that I have found my sea legs!

As we are now approaching the tropics, the sea is turning from a dark blue to a lighter shade of this color which is wonderful to behold.

The God who is "on the sea the same as on the land" is speeding us on our way to our fief with joy. To the loved ones behind, to all of our friends, and to all those who love our Lord Jesus with a love incorruptible we say, "Miz-pah!"

HENDON M. HARRIS.

REMINISCENCES OF MISSISSIPPI COLLEGE.

During the Evangelistic Campaign held in Lynchburg, Va., in October, it was my pleasure to meet my old roommate at Mississippi College twenty-two years ago—Bro. W. A. McComb. Our conversations naturally turned upon our Alma Mater that we loved so well. As the so-called "free state of Rankin" is my native county, and as friends of mine are scattered all over Mississippi, I am going to ask the kind Editor of the Record to allow my pen free play for a little while to indulge in a few reminiscences of those old college days.

Bro. McComb was the first to give me information about President Webb's death. How we Mississippi College men did love him! My very first impression of him was that of his varied and profound scholarship. While pursuing a course later on at the University of Virginia for the M. A. degree, Prof. Noah K. Davis excused me from Logic, Mental and Moral Philosophy because I had taken these subjects under Dr. Webb. My pen clamors for space when I think of Dr. Webb's great learning, his ability as a teacher, his executive power, his wisdom and tact in the management of young men, his wit and humor, his wide influence and usefulness, and his inspiring and magnetic personality. If I were called upon to pay him a fitting tribute, I would borrow the words of Fitz Greene Halleck, addressed to his friend Joseph Rodman Drake, and write

"None knew thee but to love thee
Nor named thee but to praise."

How often do I recall some of the wise sayings and acts of our honored and beloved president. When students matriculated, President Webb's first question to them always was, "What do you know?" They generally told him of their past attainments, and tried to enter a somewhat higher class than they were really prepared for, with the result that they were in most cases relegated to the freshman class. When the same question was put to a certain young boy away down in the piney woods, Dr. Webb received the answer, "I don't know nothin, sir." The president was pleased with his honest and humble confession, and remarked, "Well, sir, you are just five years ahead of any man that has ever been to Mississippi College."

In his address to large audiences in the interest of the college, Dr. Webb was fond of saying: "Now, educating is an incubating process. The college at Clinton is an incubator, and your boys are the eggs. If it is an eagle's egg you send us, a young eagle will be the result. If you send a goose egg—you know full well what the result will be."

Back in those days of which I am speaking, the most trying ordeal of every senior classman was the delivery

of his original speeches in the college chapel before the faculty and student body. With fear and trembling would he face the audience, speak his "speech," and then sit down to await the criticism of Dr. Webb and members of the faculty. For some reason my own first speech turned out to a sort of half way song, and I thought I did fairly well, at least. President Webb had taken his stand in the rear of the chapel and listened most attentively—a fact that greatly encouraged me. When I finished, however, he marched forward to the rostrum and delivered his criticisms in the same sing-song tone in which I had spoken; and when he concluded I felt more like an humble freshman than a dignified senior.

I wish there were space here for something about each of my old professors, for I loved them all and came away from Mississippi College all the wiser for having studied under them. Who can ever forget the simple, scholarly and stately Prof. Leavelle, whose hearty laugh came so frequently when students of Anglo-Saxon would try to explain every difficult point by the "umiaut"? Who does not remember the brilliant and witty Prof. Deupree—"old Deup"—as we boys called him, who was as familiar with every footnote of Crosby's Greek Grammar as he was fond of the keyboard of the Caligraphic typewriter? One week in the summer vacation it was our fortune to travel together over Rankin and Simpson counties in the interest of the school book adoption. For my company and assistance Professor Deupree promised me half of the profits in downing the American Book Company and influencing the committee to adopt the publications of Ginn & Co. After dinner one day, passing along a large corn field up in north Rankin, he remarked that perhaps we ought to steal a little corn for the horse, which had not fared as sumptuously at dinner as we had. No one was in sight from whom we could buy the corn, and so I said: "If there is any stealing to be done, Professor, you must do it." "Well," he says, "an important moral question is here involved—whether it is worse to steal the corn or let the horse suffer." The horse got his corn.

Towards the close of my college career, Prof. S. C. Mitchell, native Mississippian, now the president of the University of South Carolina, came to the college as professor of Greek and History. He was a man of wide scholarship and broad culture. He was a most inspiring teacher. He could take any old dry Greek root and make it blossom forth with beauty and almost with fragrance. He was good at repartee and was generally master of every situation. He was never known to be downed but once. At dinner one day he remarked in

the presence of several students: "There are just three words I cannot write on my typewriter—these are 'I love you.'" "Perhaps, Professor," spoke up one of the freshmen, "you have worn those types out already."

But I must not continue indefinitely. I close by saying, much success to Mississippi College. I feel that success will be hers under the guiding hand of President Lowrey. R. H. HUDNALL.
Virginia Polytechnic Institute,
Blacksburg, Va., Dec. 12, 1910.

YOUNG MEN AND THE MINISTRY.

In the December number of the Home Field under the caption of "The Conservation of Our Moral Resources," by John E. White, D. D., I notice the following:

"Young men do not accept the ministry as the superior and the most useful occupation of life. Fathers and mothers do not encourage a disposition in that direction as they did."

Does this mean that the ministry is an occupation to be taken up, or chosen, from among any and all of the other occupations secular? Is not God supposed to have something to do with the calling of young men to the ministry? May not the encouraging of young men to go into the ministry simply because it is superior and the most useful occupation of life, militate greatly against the important work of "Conserving Our Moral Resources."

J. R. SAMPLE.

MY WORK.

We are closing another year with some things over which we are sad. When we have to part with such folks as Brothers Albert Spencer and Robert McCain, and such Sisters as Sister Wiloms and Lindie Wilson, we are sad. But we thank our God for all His blessings upon us this year.

The above named brothers and sisters were members of Old Fellowship Church at Bellefontaine. One by one the old are passing away, the people who stood by the church in bygone days. Just a few of the old standbys there—W. C. Suggs and his brother, and a few others, are there. Those folks have Christ's cause at heart. They are some of the salt of the earth.

I am going to continue with them another year; also, with Derma and Walshall. Have resigned at Woodland and accepted Mount Vernon, the church of my youth, where I first saw the light of this world, and where I first saw the light of the Gospel.

J. F. MITCHELL.

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TO OUR SUBSCRIBERS.

We repeat what we have before announced that The Baptist Record has no traveling representative. Therefore, those whose time has expired, will confer a great favor on the paper by making remittances, not waiting to receive a statement from us. While the amount due by each one is small and doubtless could be easily raised, the aggregate of these little amounts would mean much to us. So let no one wait. In view of the fact that we purpose spending in the improvement of the paper during next year at least \$1,500 more than we have been spending, we would greatly appreciate it if every subscriber will exert himself to induce his neighbors to renew or to subscribe.

Also since we have many hundred subscribers who could easily advance two or three years' subscription, to enable us to make the contemplated improvement, we would greatly appreciate such generosity and timely helpfulness in our effort to serve our denomination in the State.

THE BAPTIST RECORD.

The Southern Baptist Theological Seminary has purchased 45 acres of land on the Brownsboro road, just south of the city limits, for the site of a seminary. At present the seminary buildings are in the heart of the city.

Mrs. Annie P. Wallace, a daughter of our esteemed brother, W. H. Patton, and wife of Mr. C. B. Wallace, was laid to rest in the Shubuta Cemetery Sunday, December 18th.

Rev. H. M. Collins, of Stonewall, has been called to the care of the Eighth Avenue church, Meridian, and it is thought that he will accept.

We would have our readers to understand that they can get all good books from us as cheaply as from elsewhere and possibly much quicker. We have a large stock Peloubet's Select Notes and Tarbell's Teachers' Guides for 1911, at one dollar apiece postpaid. Also a new and large supply of Bibles and Testaments.

THE LAST CALL.

Who will hear? Would that we could ring out a clarion call that would pierce every Baptist ear in the State. Just nine days! What a short time in which to do an eminently important thing! And yet the time is ample. Is there first a willingness? If so, in nineteen cases out of twenty, the thing can be done. What thing? The payment of that not you gave the college five years ago! You gave it with the intention of paying it. You still expect to pay it. While nine days is sufficient time, there is no room for the practice of the common nart, procrastination. Dear Brother, in the name of our common cause, if you are not sure you will have the money, in time to put it into Dr. Lowrey's hands by December the 31st, allow one who has done the same thing he is going to suggest, to beg you to borrow the amount you are due. The interest would not be burdensome to you, and the payment of these notes mean thousands of dollars to our college. In other words, Mr. Carnegie's generous offer on our building effort will be withdrawn on January the first, 1911. So we shall lose from his offer in proportion to what we lack of paying the notes given to the Building Fund. For the cause's sake, do your honest best! These will be days of anxious waiting with our hard-worked president.

We learn from the Montocellonian that a welcome service was held in the

Monticello Baptist church, Arkansas, in honor of the new pastor, Rev. J. F. Tull, on Sunday, December the 11th. The large auditorium had been made very comfortable and attractive. The program was quite elaborate and the participation by other denominations very cordial and general. The opening prayer was offered by the Rev. Isabell. Addresses of welcome were delivered by Judge Z. T. Wood, for the Baptist church, and Mr. S. G. Sykes, superintendent for the Baptist Sunday School, Rev. Mr. Cannon, for the Methodist church, Rev. Mr. Patterson for the A. R. P. church, Mr. Lamar Williamson for the Presbyterian church, and Mayor Hudspeth for the city. These addresses were interspersed with fine music. The exercises of the evening closed with a response from the new pastor, Rev. J. F. Tull, in which he outlined some of his plans of work and emphasized his purpose to preach Christ at all times and under all circumstances. May the great Head of the church enable this worthy servant to consummate this most laudable purpose.

REV. PHILIP P. BOWEN.

Missionary of Home Mission Board, S. B. C.—First Missionary to Mississippi Gulf Coast.

Rev. Philip P. Bowen, father of the writer, was not the first Baptist minister to preach on our Mississippi Coast, but he was the first missionary to labor under appointment as such. He was appointed by the Home Mission Board of S. B. C. in 1850, and again under appointment jointly by the same Board and that of the Mississippi Baptist State Convention in 1855. His field was known as the Biloxi and Gainesville Districts, and embraced the Coast proper and the counties of Harrison and Hancock. He sowed the good seeds of the Kingdom along the shores of the Mexican Gulf and in the interior of the counties aforesaid. His work of love and its results were recorded by the heavenly Chronicler whose Book will be opened in the great day of rewards. Only a few items of his work can be given at this late day by the son of the missionary—who himself was "buried in baptism" when laid upon profession of faith in our Lord Jesus, by his father in a salt water bayou fifty-two years ago. The labors of the missionary were fruitful of good results. He preached the gospel and baptized believers in a number of places, and organized churches of baptized believers, just as did the Apostles of our Lord in their day on earth.

Baptism of Deaf and Dumb Women.

A number of believers were baptized by the Missionary in Jordan River, Hancock county, and were organized into a church near its mouth. Among the number baptized were two young ladies of a

Thursday, December 22, 1910.

THE BAPTIST RECORD.

Roman Catholic family who were deaf and dumb. They communicated their experience of grace in a way satisfactory to the Missionary and followed in the steps of Jesus. Our Lord Jesus, you know, was baptized in the River Jordan by a Baptist preacher, whose name was John. These deaf and dumb women, with others, were baptized in Jordan River by a Baptist missionary whose name was Bowen.

Baptized in a Canoe.

At the place where the town of Ocean Springs is situated (once called Lynchburg), there lived an old lady on the bluff that borders Biloxi Bay. She was greatly afflicted and confined to her bed. She professed faith in her precious Savior and earnestly desired that the Missionary baptize her, which he consented to do; but as she was too much afflicted to go to the waters of the Bay, the Missionary had a canoe brought up from the Bay and placed beside her bed, and filled nearly full of water. This done, the Missionary "buried" this obedient child of God "with Christ in baptism" in the canoe. After which she was unspeakably happy and improved in health and it was thought she might get well; but after lingering for a time she passed away as calmly and peacefully as does the setting sun when he sinks into his golden bed.

The Progenitor of the Noble Holcombs.

In the center of Hancock county there lived a Mr. Gardner Holcomb, with whom, in 1850, the missionary spent a day or two, and while there he preached a sermon to Mr. Holcomb and family and to the people that gathered there to hear him. This resulted in the conversion of Mr. Holcomb and in his baptism by the Missionary in a creek near by. This Mr. Holcomb was the father of Deacon J. M. Holcomb, of McHenry Baptist Church (then a sixteen-year-old boy, now an aged man), and the grandfather of Pastor W. B. Holcomb, of Wesson Baptist church, and the great-grandfather of Pastor Luther Holcomb, of Yazoo City Baptist Church, and Evangelist H. R. Holcomb, of our Home Mission Board. Besides these there are other sons and daughters and members their families who are members of Baptist churches. What a splendid posterity this, having its ancestor in the person of Garner Holcomb, who was brought into the everlasting kingdom and Church of God through the instrumentality of our Home Board Missionary sixty years ago, and which turned the minds and hearts of his posterity into the way of grace and truth. Oh, give thanks unto the Lord.

Organization of Union Baptist Church.

Following the baptism of Mr. Holcomb was the organization of the Union Baptist church, of which he became a consistent member. This church was

situated in the center of Hancock County, and the missionaries assisted in its organization. It has stood to this day and has perhaps the largest membership of any church in the county, and has a glorious history. Its first house of worship was built upon the spot known as "The Indians' Weeping Place," for in October of each year the Indians did gather there to weep in concert for their departed dead that year. This spot became the weeping place of poor, lost and repenting sinners under the power of the preached gospel, and the weeping place of sorrowing Christians over loved ones dead in sin, and the weeping place of happy spirits as they emerged out of the darkness into the light, the beautiful light of God.

A Missionary Journey.

It was in 1885 that my father took me with him on one of his missionary journeys (being a lad of eleven years). I relate only a part of the journey. We landed from a steamer at Pass Christian and then made our way to Wolf River which we crossed in a flatboat, and from there we walked a dimly beaten road several miles through the woods, and after getting lost, we finally reached the home of Deacon E. B. Spense where we lodged that night. Father preached the next day in a little log house situated in the lonely piney woods to a good congregation. I will never forget when he related in his sermon the story of Ethan Allen of the times of Revolution who it was said, was an infidel, but whose wife was a Christian. They had one child, a daughter, after reaching maturity, was taken sick unto death, and when dying, said to her father who loved her dearly, "Father, I am dying, and must soon appear before God in eternity. Tell me what to do; shall I believe in mother's teachings, and trust in her Savior, or shall I believe as you do, and trust my soul there?" The strong man trembled, it is said, and he replied with tears, "My dear child, believe your Christian mother's teachings and put your trust in her Savior."

These few items of the work of my missionary father in the long ago influenced me to say, "Thank God for our Home Mission Board and for the marvelous work that it has done in His name, and may He continue to bless the work of the Board throughout the territory of its operations. God bless its great and good secretary, B. D. Gray, who is my beloved son, Timothy, and may he be spared to the good work until his dear head blossoms like the almond tree. O, Timothy, thou hast studied to show thyself approved unto God, a workman that needeth not to be ashamed.

My Father; O, My Father!

With all of the noble and Christly men with whom I have been associated

in life, not one nor all of them have wielded so great an influence over me for good as did my father. He did more under God, along with my precious mother in moulding my Christian character than any and all other good men I have ever known. His life and labors pointed me continually to the tall mountain of God's Holiness, towards which he pressed on. "He did justly, loved mercy, and walked humbly with his God." And he who had made many rich, died a very poor man, but the aroma of his Christly life lingers with us to this day. After a long life of toil and care and trials, he passed on in full triumph of faith. He had said he did not want a funeral, nor a funeral address after his departure and when his body was being buried no sound was heard save that of the falling dirt upon his coffin, and the sobs of sorrowing ones who loved him so dearly.

My Father; O, My Father.

O. D. BOWEN.

Handsboro, Miss.

THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.

With a view of doing more field work in the interests of the Young People's Movement, the Executive Committee has made arrangements to relieve the General Secretary, Rev. Geo. T. Webb, of much of the detail work and considerable of the editorial work in connection with Service, so that he might be free to do the field work that the Convention directed. In addition to this, arrangements have been made with Rev. E. A. Read, who for the past four years has been General Secretary of the Baptist Young People's Union of the State of Ohio, to give his full time to the work of the Baptist Young People's Union of America, as an assistant to Mr. Webb. Thus, there are now two men at work, and the work is so well organized that any state or province desiring the cooperation of the International Union in the extension of its work can be served.

Since the opening of the fall work, the field work of the Union has included the states of Vermont, New York, Pennsylvania, Ohio, Illinois, Wisconsin, Minnesota, Oklahoma, and New Mexico. In all of these states the Secretary has been received with the utmost cordiality. He has found the work in an encouraging condition and reports most earnest appeals for further work.

The financial assistance that has been granted our work since the Convention at Saratoga is greatly appreciated. The enlarged work that is being undertaken will require all that has been received and more, so that it is hoped the friends of this movement will respond readily and generously to the appeals of the Union for financial support for this enlarged and important work.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Lesson 13.

December 25.

A Review of the Life of the King.

Golden Text: Wherefore God also highly exalted him, and gave unto him the name which is above every name.—Philippians 2:9.

We have been spending a year with this glorious Gospel according to Matthew. In this time we have been studying little sections of the Savior's life. To-day let us try to put the pieces together and see the beautiful whole. We need first to recall the Book we have studied.

Who wrote the book?

Why is it called a Gospel?

In what language was it written?

For whom was it written? (Written in Hebrew for the Jews.)

How does Matthew arrange his facts? (In topical order.)

Why does he so often use the expression, "that it might be fulfilled?"

How does Matthew begin his Gospel?

Repeat the first verse of the first chapter?

Give his account of the birth of Jesus?

Why was he called Jesus?

Tell the story of the wise men?

Tell of Jesus' baptism?

What and where was his first Miracle?

What twelve disciples did he choose?

Repeat the first ten verses of the Sermon on the Mount?

Tell of his feeding the Five Thousand.

Tell of the Transfiguration.

Tell of the Raising of Lazarus.

Describe His triumphal entry into Jerusalem.

Give some account of his trial.

Tell of the Resurrection.

Tell of the Ascension.

What did Jesus say about Forgiveness? (Matt. 6:15.)

About Giving? (Mat. 25:4.)

About Loving? (Matt. 5:44.)

About Work? (Matt. 11:28-30.)

About Rewards? (Matt. 6:4.)

About Helping? (Matt. 28:20.)

About Criticising? (Matt. 7:1.)

About Children? (Matt. 19:14.)

About Greatness? (Matt. 20:26-28.)

About Confession? (Matt. 10:32.)

(Almost the entire above lesson is taken from Helen Gill Lovett.)

Seek Further Answers.

Do you know Jesus better than you did a year ago?

Do you know better where He went and what He did and said?

Is He more real to you now than a year ago?

How can you learn to know him even better?

What would have been the result to the world if Jesus Christ had not come?

Has His coming been worth while to the world?

Has it been worth while for you?

Are you helping to make it known to the world?

Dear Sunday School Co-Workers:—for one year we have tried through the medium of the Baptist Record to get a clearer view of our Savior, of His life and work here on earth. Have we succeeded in this undertaking? Does the knowledge that you have here gotten of the Man of Galilee help you to become a stronger Man or Woman To-day?

THAT NOTE.

January 1, will soon be here, and if Dr. Lowrey does not collect the outstanding notes, our great College will fail to get from Mr. Carnegie and the General Education Board the money that would come if these notes are paid. Let me make a suggestion: borrow the amount you are due and send it in at once. Just a few days will mean much to our College in this matter, and will cost you very little. When my note fell due for the College and Baptist Memorial Hospital, I went to the bank, borrowed the money, paid both notes, and am paying interest on them now. Brother, Sister, you can do this, and it will cost you very little interest, and you will be glad and Dr. Lowrey will be gloriously happy, so get busy.

W. E. FARR.

THE THEOLOGICAL LIBRARY OF CLARKE MEMORIAL COLLEGE.

We feel very much the need of books, especially for ministerial students. We want two hundred volumes by the close of the present session and are ourselves purchasing every one of this number that we can. We take this method of asking our friends to contribute to our needs, and will very much appreciate it, as the Christmas holidays draw near, many of you will send us a book, books, or a set of books. We want commentaries, histories, concordances, and other good books for our study.

We have already secured about seventy-five volumes, all of which are being constantly used. Help us to build a library, the result of which will not only be told here, but in eternity. We keep a record of all books sent.

The Theological Society of C. M. C.,

Per J. C. RICHARDSON,
Librarian.

A THREEFOLD VISION OF THE NEED OF THE CHURCH.

W. E. Fendley.

There is an old adage that says, "What our eyes see, our hearts can believe." What we believe, prompts action. Things come to pass according to our real faith. Many people fail because the people believed that they would fail. Faith is a mighty factor in success.

I believe that which a large part of our church members need, is to see things as they are, to see our obligations in relation to conditions, and to see the promises and the rewards as God has placed them in His Word. This can be done only as we seek for and ask God to give us the right vision of all things.

First of all, we need a vision of literal conditions, to see things just as they are. When blind Bartimeus was asked by the Master what he would have Him to do for him, he answered, "Lord, that I might receive my sight." He desired a real vision, a sight to see things as they were.

There is no prayer better suited to our needs than this one—Lord that we might see—see the thousands of perishing souls without God and without hope, at home and abroad, souls for whom we are responsible.

As a denomination holding the unfeigned truth of the Gospel, we are more largely responsible for the unsaved millions, and we may be sure that God will demand an account of our stewardship. Our people must see and know these facts. We must see our opportunity. There never was a time when opportunity was so great. There never was a more urgent demand upon us. Never so easy to do great things for God and His kingdom than now.

There are vast numbers for whom we are responsible; they are looking to us for help, and they may be saved if we do our whole duty. This fact should quicken every heart. We are anxious to have abundant fruit to gather, great harvest to reap, fatted calves to sell, and increase in wages; but, Oh! are we anxious to win precious souls to Jesus? I think of the fruits decaying and no one to gather them; of wasting grain and no one to harvest it; of fatted cattle and no one to market them. It would seem sad indeed. But when I think of the millions of souls perishing without Christ and no one teaching them, I cry, "Lord, send us to the rescue." They will be lost forever if we do not help to save them.

Second, we must see and know our financial power; what we ought to do and what we can do. If our whole membership in Mississippi will tithe according to God's plan, in His word, we could pay one-half million dollars to Missions

every year. What a wonderful power and blessing we will prove to be when our people see and act.

In Mississippi we have a membership reported last year to be about one hundred and thirty-seven thousand. If we count one wage earner to five we have twenty-seven thousand and four hundred wage-earners. If we put the average salary at as low a figure as six hundred dollars per annum, each, that will give us \$16,000,000. One-tenth of this would mean \$1,600,000, \$1,065.25 more than we gave last year. This is the Lord's portion of our annual income. Let us, therefore, give God the money due Him.

The third thing is to see the will of God in our relations to these conditions and opportunities. The Psalmist prayed, "Open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:8) To see and to understand the Word of God, to see that love demands obedience—"If ye love me keep my commandments." "Go ye into all of the world and preach the gospel to every creature." Missions is the gospel in action. There is but one thing that counts. It is DOING.

We need to see, then, that our receiving depends upon our doing. The wonderful blessing that requires increased space to hold it, is the answer to the bringing in of our tithes. God is waiting for us to put Him to the test. He is ready to bestow the promised blessing when we meet His demands. God's plan is a wonderful condition, which when met, means a marvelous fulfillment. God wants us to exchange our gold and our silver—our all—for the souls of lost men and women.

"Bring ye all the tithes into my storehouse." We need to emphasize the word "ALL" and see what it means to God in His work, and to us, in answer to His promise. If we in this great age of prosperity and opportunity do not give unto the Lord His righteous portion, He will call a halt and we will suffer loss.

Another vision is the faith that sees the unseen—the promised power—the conquering help, the overcoming results of united effort. The fearful, trembling, faint-hearted young man is an example of many today. He was ready to run away, faint or die when Elisha prayed for him, "Lord, I pray thee to open his eyes that he may see." Many are fearful, they faint at giving. They need a vision. They should see the happy thousands redeemed by the Gospel of Christ through His Word; see the chariots of fire and the horsemen in the holy mount, see the great waste of life and wealth turned into the channel of blessing, see the overthrow of sin, the triumph that will be final, the waving of the palms, the happy saints, the

home-gathering, and the Lamb of God that takes away the sins of the whole world. They should see the things that hath not yet entered into the heart of man. If we meet the conditions, we shall see.

Meridian, Miss.

THOUGHTS ON THE RESURRECTION OF JESUS.

J. P. Williams.

"He Is Not Here; He Is Risen."

This is the established fact of Christianity.—Lansing Burrows.

"The best established fact in history is the resurrection of Jesus Christ."—Edersheim.

"And of this most blessed truth we have the fullest and most questionable evidence."—Noah K. Davis.

"The evidence that Christ Jesus was put to death, and that He rose from the dead, is as abundant and complete as the evidence for any other historic fact whatever."

These quotations are in keeping with the judgment of all candid scholars who have taken the pains to examine the evidence.

The death, the burial, the empty tomb, the Christ alive, showing himself by infallible proofs, settle the question.

What of it?

It established His claims to be the Son of God and Savior of men. With divine foresight He submitted His resurrection as proof of His claim. Having accepted this fact, we can believe in all miracles wrought by His hands. We must believe it or stultify our intellectual self-respect. A religion built upon this fact of the resurrection is not contrary to reason, but according to reason. To deny such a religion is the most irrational, blind, and fatal mistake. My faith in Christ is the means of my salvation and the fellowship of my soul. But the religion of Christ is built on a fact, not a theory. On this stupendous fact is predicated the promise of our spiritual life and our bodily resurrection. If Christ be risen, then shall we rise. This is a glorious hope. Our glorification. We have not yet realized this glory. Paul had reference to this in Phil. 3:13-14. He knew the fact; he had already realized much of its glory, but what he knew was but as the tuning of an instrument that suggests the music that is to follow. The glory of the glorified life that awaits us, what joyous anticipations! What blessedness to know the Redeemer who died for our sins rose for our justification: and ascended for our glorification. "What must it be to be there!"

LAYMEN, ATTENTION!

I want the name of the chairman of the Laymen's Executive Committee in every association in the State. These names are needed in our work, and we earnestly request that these chairmen will send in their names at once.

I have a large supply of literature pertaining to the Laymen's Missionary Movement and will send it out free to any pastor or layman who wants it. You may write me at Clinton and say how much you need and it will be sent.

Clinton, Miss.

Chairman State Laymen's Executive Committee.

J. L. JOHNSON, JR.

COMMUNION CUPS.

The use of what are called "Individual Communion Cups" is spreading among Baptists. Is it not an innovation? Where and when did the custom originate? Does it not practically blot out the Lord's Supper as a memorial service? These are questions for consideration.

First, we do not find any authority in the New Testament for "individual communion"—the communion is with Christ. Second, it becomes a mere form, in nearly every respect. Third, it bears no semblance of a feast of any kind.

Some of our churches, especially in the North, are adopting sundry forms and ceremonies which are not true progress; but rather a "falling away" from Bible doctrines, and falling into practices not calculated to strengthen faith and increase spirituality.

If science says: "do not pass the cup;" it may be urged that so-called communion should not be frequent; but like other memorial services, be held annually only. The "oft" does not indicate frequency. Further, it may be questioned whether the "Supper" should be held in the morning; for other memorials night is generally chosen; and Jesus instituted it at night—not with cups.

It is clear that "the breaking bread from house to house" was but an enlargement of a social custom, and was no part of the memorial service. The reception of visiting disciples, evidently, was more like our Institutes and gatherings in these days. Such meetings might be regarded as individual communion seasons; but not memorial observances of Christ's suffering and death.

Baptists do not look upon the memorial service as a means of grace, and much less as necessary to salvation; but a reminder of the crucifixion—the satisfaction and fulfillment of the law. Hence, many do not like the term, "communion."

L. A. D.

A HIGHER STANDARD OF PURITY FOR MEN.

(Chapel speech in Mississippi College by ministerial student, J. D. Franks and sent to The Record by request of teacher of the Bible.)

From Prof. Eager's announcement of my subject, you have already, doubtless, formed a pretty good idea of the line of discussion I shall attempt to follow this morning. I have not chosen this subject because it is a popular one, for it is a very unpopular one both for the speakers, and for the audiences, but I have chosen it because it is a subject that, in my opinion, has been woefully neglected, and also, because it is a subject upon which I have definite and unalterable convictions.

If I were called on this morning to name the greatest social evil of today I would not say the whiskey traffic, or gambling, or cigarette-smoking, or the race amalgamation, or murder, or suicide, or race suicide. No, none of these. But without any hesitation I would say that the greatest social evil of today is the evil of breaking the seventh commandment of the decalog:

Now, as you know, this is a very delicate subject, nevertheless, it is a subject exceedingly urgent, in its demands upon our immediate, fair and careful attention. I may appear to some of you, this morning, to be somewhat immodest in my speech. If I do, it is because you have a perverted idea of modesty. Modesty is excellent in dealing with delicate truth, but that modesty which suppresses the truth is down right sin, and nothing short of it. Millions of people today are suffering physically, mentally, socially, morally, and otherwise because of this false modesty displayed upon the part of parents, leaders and people in general concerning this question we have before us this morning. And I doubt not that hell itself is teeming with myriads of souls because of this self-same modesty. The truth is what we need, and the truth is what we want in every relation of life. It solves all problems. It emancipates from all evils. It must be told as plainly as the preacher's Bible and the physician's microscope tell it. And we want the truth, with reference to this vital question.

The divine writer said, "Let your loins be girded about with truth," and of course, in this particular connection, he was speaking in figurative language, but we do no injustice to the Scripture if we interpret it literally. We want to know the truth about every part of our bodies—the functions of each part, the physiology, and the hygienic laws necessary to be observed in the proper protection of each. We abuse oftenest that part of our bodies concerning which we are the most ignorant. And I am

sure the enormity of this transgression to which I have referred, is largely due to the fact that we have not had our "loins (the region of our sex life) literally girded about with truth," but on the contrary with ignorance and false modesty.

It is not possible to make much headway in the correction of this tremendous evil until the sentiment, both private and public, with regard to the personal purity of man has been changed. As long as the sentiment prevails that men by some inherent right, certainly not of Divine origin—have privilege license to be corrupt in their persons, and in their morals, and should go unpunished by society, it is not possible to reduce by any appreciable degree the present appalling state of licentiousness. I have actually heard men laugh at, and ridicule the idea that men should be as pure as women. Oh, they say a man is not "game" unless he enters into this vice. I have even heard it said that the first marks of a gentleman are signs of infection from these loathsome diseases contracted in the wholesale gratification of concupiscence. Yes, some men look upon these hell-born diseases, contracted in vice, with no more alarm, and no more compunction of conscience than they do an ordinary bad cold. What a low standard of purity men hold for themselves.

Happy day for society will it be when the same high standard of purity is held up for us men as we now make binding upon our sisters! Happy day for society will it be when the same penalty of shame and disgrace is inflicted upon all alike for committing this crime against social order! Society has no respect for the women who inhabit the red light districts of our cities—and should not. No more respect should be accorded the men who frequent their habitations. In the sight of the Almighty they are the same.

But this sentiment will allow, and even sanction in man what it will not tolerate in women. It will make an outcast of woman and sink her into the very lowest depths and excuse the guilty man of the same offense against society. The young man can go astray, sow his wild oats, associate with the vile, dissipate his manhood, and sink into the very gutter of vice, and when tired of his life of shame, he may repent and then join the temperance societies; the doors of the church are thrown open to him; its altars are spread before him; the white hand of innocence is extended to welcome him; the tears and cheers of society greet him on his return, and if he will only behave himself and be a man the very best is within his reach. He can even lead to the altar as his bride the purest and the noblest girl in the land! and the church and state will combine to unite the

red hand, and the vile heart of reprobateness with the white hand and pure heart of chastity. But if this brother whom society has so generously forgiven, have a sister, who under the most persuasive and seductive temptations, makes a single mistake, the lines of society are quickly drawn to leave the unfortunate one outside the circle. And the doors of the church are practically closed against her and thus she becomes an outcast from society, with nothing left her but to sink into the very lowest depths, with no hand to uplift, and no eye to pity, no heart to forgive. Gentlemen, this is not right! And the only way in the world to correct this wrong is to level up the standards of purity for the sexes. I would not have the standard of woman lowered to the level of man. No, indeed—raised still higher, if anything; but I would to God the standard of man were raised to that of woman. Let the same condemnation for like offenses rest upon both alike, and the same power of forgiveness reclaim them both. Fellow students, this prevailing sentiment which makes our standard of purity so low, is unworthy of our race. It ought to be changed. It can be changed. It must be changed if we wish to have a right to the claim of self-respect.

The question, then, is, how is this sentiment to be changed? I know of no better way, in fact, of no other way, than this: First, that we dismantle ourselves of our false modesty concerning this question; second, that we inform ourselves with regard to the truth involved; third, that we enter an aggressive campaign for imparting this information to the general public. The world is suffering in many ways from lack of information and truth. The greatest educator of public sentiment along any line is information. The greatest agents in bringing about reformations are clear statements of truth. Truth needs only to be understood to be recognized as truth, and to win advocates. The quickest and most effectual way, then, to reform the world with reference to this sentiment is to give it information, to give it truth.

I purpose this morning to give a few general facts with reference to the evil results of this awful crime.

The evil results physically are very apparent and exceedingly alarming. Now, I am not a physician, and know nothing at all about the evil physical results of this sin, except what I have read in authoritative treatises and heard from authoritative lecturers. These facts, as I shall give them to you, are from statistics compiled by competent statisticians, and should be accepted by all of us as trustworthy. From this source I make my first statement: No man can hope to follow a life of licen-

tiousness without contracting the diseases common to such a life, for all lewd persons, male or female, are nothing less than walking pest houses. If this be true, and I doubt it not, the discussion resolves itself into a discussion of the evil results of these diseases.

According to statistics, one-sixth of the human race are affected either directly or indirectly from these diseases. That means that in a town of six hundred, the size of Clinton, one hundred are affected; in a town of six thousand, one thousand are affected; in a town the size of Jackson—thirty thousand, five thousand are affected; in a nation the size of ours, ninety millions, fifteen millions are affected—as many as voted in the last Presidential election, enough to encircle the entire globe, placing them only eight feet apart. These figures give us some idea of the enormity of the sin as a crime against the race. Enough within itself, it seems to me, to reform any one with even a spark of altruism, of race-pride, or of self-respect, left in his bosom.

Again, it is estimated that one-seventh of the suffering of the human race is due to the diseases contracted in lasciviousness. Think of it—one-seventh of suffering humanity, of the aches, of the pains, of the groans, of the pale faces, of the invalidism, of the sick rooms, of the hospitals—all a monument to this nefarious iniquity! Can those who engage in this unmentionable traffic be proud of the monuments erected in their memory? There may also be inscribed on this monument, in justice to the achievements of those who have erected it to their own accursed memory: "Fifty per cent. of the insane of the world."

About five years ago, I think it was, seven M. D.'s of the New York Medical Society reported 225,000 treated for diseases caused from this vice, the majority of whom were immoral men and women, the remainder innocent wives and children. Do you know that seventy-five per cent. of the surgical operations on women are necessitated directly by this crime? Do you know that this abominable sin has caused from twenty-five to forty per cent. of the total blindness of the world? That there are 10,000 sightless orbs in the United States to-day as a product of this unspeakable business? Three hundred thousand in Germany? and 500,000 in the civilized world? Whenever you see these unfortunate ones, who have never in their lives been permitted to see the light of day, nor to behold the transcendent beauty and grandeur of a God-adorned world, groping their way in darkness, remember, gentlemen, that nine out of every ten of them are thus afflicted because men insist upon breaking the seventh commandment. The thousands of brothels now in existence, the hundreds of thou-

sands of prostitutes in the United States, including the estimated 200,000 white slaves—girls who have been the victims (in many instances the unwilling victims) of the White Slave traffic, bought and sold, or stolen as cattle, or negroes before the civil war, and that, too, for such hellish purposes—all of this may justly be laid as trophies at the feet of fornication.

When we consider the nature of these diabolical diseases, that, according to the best authorities, they are highly contagious, that they are practically incurable, and that posterity must suffer permanent physical, mental and moral injuries from them, if both or either of parents are affected, this sin becomes magnified still more in our minds. I inferred a while ago that a large per cent. of the 225,000 people treated in New York State for troubles caused from these diseases were innocent wives and children. This is a sad fact, but true, nevertheless. Men unfaithful to their wives either before or after marriage, contract these infections, transmit them to their wives and through them to their children. I heard a man say a few years ago, lecturing on this subject, that ninety per cent. of the single men over seventeen years of age had thus defiled themselves. I heard a man say only a few months ago, that he believed the majority of married men were untrue to their wives. Taking all races, conditions and communities into consideration these statements are possibly true, but I am sure that among our race and in communities such as this, these estimates are greatly exaggerated. Why, if I believed that ninety per cent. of the single men and over fifty per cent. of the married men in communities like this were adulterers, I would conclude that the marriage relation is in a large measure a farce, and we had about as well do away with it. But I am sure men are not so woefully depraved as that.

Fellow students, if you ever hope to have a home, and to be the head of a family, you have no right under high heaven to debauch yourselves in lasciviousness; and if you do debauch yourselves, you ought to be compelled by law to remain single. Indiana has such a law. When you ask your sweetheart's father for his daughter's hand in marriage, one question that father should propound to you, if he loves his daughter, is: "Are you pure physically? Are you free from the taint of this sin?" And before he should consent to give his daughter to you in holy wedlock, he should demand that you stand a medical examination conducted by his own family physician, to determine whether you are free from adulterous infections. I believe these are legitimate questions for parents to ask their would-be sons-in-law, and reasonable demands to make

upon them. It would save the race much weakness, and untold suffering. Men who are infected with venereal diseases ought to have enough manhood in them to remain single without being compelled by law, realizing that their marriage may bring great suffering and even death to the wives, and cause to be born into the world weak, diseased, and deformed children. We call a man who takes the life of a fellow man in a face to face combat a murderer. The crime is still more heinous in our eyes if he thus takes the life of a person weaker than he, a woman or a helpless child. But the man, not in a face to face combat, not in the open, but like a sneaking coward and a villainous thief, who knowingly subjects an innocent woman and children yet unborn to disease, thereby stealing from them their health, their hopes and possibly their lives, is a criminal, the blackness of whose character can only be depicted in the language of hell.

Gentlemen, let us rise in the strength of our young manhood, with faith in ourselves and in God who made us, and begin at once an aggressive warfare against this deadly enemy to our homes, our race, and our society. Let us stock our arsenals with information, load our guns with truth, and equip our men for a great educational campaign; and let us march with all boldness to the field of battle, and with the white banner of purity as our standard we shall conquer. Gentlemen, we must change this sentiment which keeps our standard of purity so low—we can do it! And out of our own self-respect and love for race, and love for right, we will do it! No man has any right to demand that his wife or sister be purer than he. And not until the standard by which woman is judged shall be made equally binding on man—not until the penalty she suffers shall be made the penalty of man, not until we join in holy wedlock hands and hearts that are alike pure, can we hope to have anything like a perfect society.

MINUTES AND CATALOGS.

We desire a catalog of every school and college in Mississippi under Baptist control.

We desire also the minutes of Bethel, Tallahala, and Tombigbee for 1909.

We further desire a copy of the minutes of every association in the state for 1910. Most of them are out by this time, and all soon will be. They are wanted for a while in the Baptist Record office, and then for deposit in the archives of the denomination in the Mission rooms of the First Baptist church for preservation for service for generations to come.

Also a copy of the minutes of the Baptist State Convention for 1908 and one for 1909 are wanted.

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley.)

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.
MRS. W. R. WOODS, Meridian, Secretary of Central Committee.
MRS. W. S. SMITH, Meridian, President of Sunbeam work.
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. W. A. McCOMB, Clinton, President.
MRS. A. J. AVEN, Clinton, Vice-President.
MRS. GEO. W. RILEY, Jackson, Recording Secretary.

"There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer,
— And a baby's low cry,
And the star rains its fire while the
beautiful sing,
For the manger of Bethlehem cradles a King."
— J. G. Holland.

MISSIONARY CALENDAR.

Dec. 25—Sunday—
The King in the Manger.
Dec. 26, Monday—
Dr. and Mrs. P. S. Evans, Yangchow, China.—John 10:16.
Dec. 27, Tuesday—
Miss E. Perle Harrison, Ying-Tok, China.—John 5:30.
Dec. 28, Wednesday—
Educational work in China.—
Joshua, 1:3.
Dec. 29, Thursday—
Rev. and Mrs. D. W. Herring, of Chengchow, China.—John 4:34.
Dec. 30, Friday—
Rev. and Mrs. J. W. Lowe, Lanchow-Fu, China.—Heb. 11:27.
Dec. 31, Saturday—
Thou crownest the year with thy goodness.—Psalms 65:11.

At this time of good cheer and loving giving, may our hearts go out to our veterans of the Cross and their wives, in practical demonstration of our interest by large gifts to the fund for their relief.

For fear that some overlooked it in Dr. Rowe's article in last week's paper, we quote one sentence:

"Will the time ever be when any one of them will go to the Father and say, 'I have been so sick and none of them came to me; I have been so hungry, and no one brought ought to eat'
'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

HOME MISSION FIELDS.

Southern Baptists have their chiefest Home Mission opportunities in the five states in our convention that are west of the Mississippi River. It is an opportunity such as no denomination in America ever possessed. If the Southern Baptists neglect it, they will never again have the opportunity so inviting and of such magnitude.

No section of America is growing in population and wealth as this. In Oklahoma and parts of Texas vast, wild and windswept

stretches of prairie are within half a generation of being transformed into the abiding place of the intense and complex civilization of the twentieth century. There was in this territory in 1890 a population of approximately 7,400,000; the population in 1910 is probably not less than 13,000,000. We predict that the forthcoming census will show that the number of white people in these states west of the river lacks less than million being as large as the number of white people in the Southern states east of the Mississippi. But the greater division of our work and the most needy field is west of the Mississippi. Wonderful changes now going on in the material transformation not only of our urban but of our rural populations in all of this great section of the Southland. We have not considered sufficiently the great Birmingham district as a mission field, with its untold wealth of iron and of coal. We have not undertaken in any comprehensive way the mill problem of the Carolinas and Georgia and of Alabama. Only a beginning has been made among the foreigners of our sea-coast country by work at the immigrant pier in Baltimore and among the Cubans and Italians in Tampa.

Florida constitutes in proportion to its population the greatest mission field east of the Mississippi river. The eyes of the north from Chicago to Boston are turning to Florida as an ideal winter resort for the people of all of the Middle and of the eastern states.

Florida's immense area is surpassed only by Georgia of all of the states east of the Mississippi. She has half of the seacoast of the whole South, or between one thousand and two hundred and fifteen hundred miles. A line stretched from Pensacola to Jacksonville and extended along the east coast would, if drawn out, reach from Texarkana, Texas, to Charleston, S. C., and the length of the Florida seacoast from Fernandina to Pensacola is greater than the distance between Beaumont and Norfolk, Va.

PACKING OF FRONTIER BOX.

The Woman's Missionary Union of Bogue Chitto Association met at McComb City, First church, Dec. 8th, 1910, for their annual box-packing. Representatives of all of the different churches were present, and the Union of the First church made it a very enjoyable occasion indeed.

They rendered a very instructive

program and served delicious refreshments.

The program consisted of papers, tracts and talks, all of them being on this great work.

The amount of box was two hundred dollars.

Those who do not engage in this work cannot know what they are missing. Blessings come to our hearts in the giving and the packing, while untold blessings will be to the family receiving such a box.

In the work,

R. L. BUNGARD.
Magnolia, Miss.

RESOLUTIONS OF SYMPATHY.

Whereas God, in His wisdom, has seen fit to call from us one of our members, Mrs. J. S. McPherson.

And whereas, we greatly desire to cherish her memory and to express something of the grief that is caused by this separation.

Be it resolved by the Woman's Missionary Union of Port Gibson Baptist church—

1. That we express our deep sympathy to the heart-broken husband and the children.

2. That we cherish the fond memory of our beloved sister.

3. That we send a copy of these resolutions to the bereaved family.

4. That they be copied in the record book of our society.

5. That a copy be sent to the Baptist Record for publication.

MRS. G. T. WALNE,

MRS. MADISON FLOWERS
Committee.



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MILDRED'S "UGLY" MAN."

"Ugh!" shuddered ten-year-old Mildred Kain, "Isn't that just an awful looking man? Let's hurry away." With that she and her twin brother scampered off in such haste that Mildred lost her hat. Oh, my! how it made their hearts jump when they went back for that hat! But the "awful looking" man was gone, so the two jumping little hearts quieted down to an easier pace.

Mildred and Loyd, her brother, lived with their parents away out in a wild part of northern Wisconsin. Their papa had charge of a big construction camp there. And you just ought to see the queer men that sometimes worked in that camp. There were some Americans and Englishmen, but the majority of the laborers were speakers of those funny-sounding foreign languages.

Well, this funny man who so badly frightened the twins was one of those foreigners—an Italian. Rough Americans spoke of him as a "dirty Dago." You know some people are so ill-mannered as to refuse to welcome Italian visitors to America, and even will not treat them decently.

But this big Italian really did not look very lovable. He had heavy, black hair and eyebrows that hung down over his face like a buffalo's mane. And the worst about his appearance was a dreadful, deep scar across his cheek. No one knew how he had got the scar, but the men said it was fighting, of course.

Two or three times the man offered to make friends with the twins, but, no, Oh no! They couldn't trust "Scar-face," as they had heard him called.

"Anyway," Loyd loftily remarked to his sister, "He's nothin' but a Dago." As if God doesn't give an Italian a soul!

The twins had no idea how much it hurt the feelings of the homesick man to have them so unfriendly toward him. "Even litta childa think a Dago-man no good," groaned the poor fellow to himself.

The children's mama was ill one day, and could not watch her restless twins as closely as usual. Papa asked them to be very careful about going out of sight of the camp, or leaving paths.

Yes, they promised, but the violets did not seem so inviting that morning, and the squirrel's chatter came so saucy that when Loyd began to feel hungry for lunch, the children found that they had broken their promise, and that they were lost. And in the woods there were wolves, and bears and wildcats and—Oh my! Oh dear! How the twins did wish they had kept the camp in sight!

Loyd said they must be brave and

that he knew they could find their way out if they would not give up. He was sure if they could just get across the brook that flowed at their feet that they must find a "short-cut" which he had heard the men tell about.

But how to get across the brook was a puzzling question until at last a log was found that reached across. Loyd ran boldly out upon the log and was safely across. Not so with Mildred. She had started, but out in the middle, her courage left her, and it was only by lying flat to the log that she saved herself from drowning.

Loyd tried every way to help her, but his bravery had about all deserted him too. All that either could do was to scream for help.

Just then the bushes parted and the twins caught the flash of two bright, black eyes directed at them. Above the black eyes hung a mane-like shock of black hair; just below the questioning eyes glistened a long, deep scar.

"Oh, Mr. Scar-face!" was all either child could say; neither knew what to expect from the man whom they had treated so badly. They almost forgot their first fears in their dread of the "Dago-man." But he soon smiled away their fears.

"How, How," he questioned, as he tossed the children to his broad shoulders. "Litta children no be 'fraida me. Me taka home to de mama. Me hae one, two, tree, childa in old Italia. Me like um. Taka home to de mama.' And so the happy children found them-

You may be sure they treated the Italian as well as any man after that; and one day Loyd even got well enough acquainted to ask the cause of the scar on the man's cheek.

"Oh," answered the kindly fellow, "Me scar, it was de mark de biga blaze make when I taka me baby cut me burning house, in Italia."

"What a beautiful scar," said the twins, when they were once more alone.—The Advance.

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OBITUARY.

Wednesday, December the 14th, 1910, we laid to rest the remains of Sister Nancy P. Cook, the oldest member of the Magnolia church. She joined the church at Rocky Creek which afterwards became Salem, and then afterwards again became Magnolia Baptist church. Sister Cook had reached the extreme age of 92 years.

She leaves three sons and one daughter and a number of grandchildren to miss and to mourn her departure.

In Sympathy,
R. L. BUNYARD.

Inventions Made by Women.

Some have done so. One woman patented a contrivance for trimming the bottoms of dress skirts so would hang evenly—a great boon to the home dressmaker. Another suggested to her husband who was mechanically inclined, that the thermometer on the outside of an oven really told nothing about the heat inside; what the oven needed was a heat valve—some arrangement whereby an aperture in the oven would automatically open when there was too much heat, thus maintaining the correct temperature for baking bread.

He perfected the idea, patented it and has profited largely through its sale.

Another woman, after many unsuccessful efforts to find a corset that would adjust itself to her corpulent figure, discovered the lack that had not been provided for by corset makers and set about designing one to suit herself. She perfected her plan, found it a great comfort, patented the idea, and is to-day at the head of a large factory where these special corsets are made. An invalided husband had reduced her to sewing by the day for a living for both before she thought of her new corset.

Another woman discovered through experiment a food-mixture that made hens lay, she named it, patented it, and put it on the market with the greatest success. Another compounded a disinfectant that killed insect life in her chicken-house, and that also proved efficacious for use in hospitals and homes following infectious illnesses. This was patented and is now sold in large quantities.—The Delicater for January.

The Cradle Is the Power.

In every household where there is a cradle, the cradle is the power. The hush of one's soul by the side of the cradle is like the hush of worship. God seems very near. The new life there is a divine wonder. The sleeping infant there is the latest miracle from the creative hand of God. It is an incarnation of an immortal soul started on an

immortal life. At no spot on earth do so many questions get started as at the cradle. An infant is a bundle of mysteries; a bundle of interrogation points; a bundle of problems. A manifold life is wrapped up in it. It is gifted and dowered with marvelous faculties and forces which carry in them sublime possibilities. A babe is an interesting thing because it is the incarnation of an immortal soul and carries in it an eternity. The little crib, out of which looks the chubby face, is the fullest thing in the world. It is the grandest blessing possessed by the human race. Whose heart has infancy ever injured? Nay, rather let me ask into the tissue of whose life has it not woven some golden thread or some ray of joy or some masterful purpose or some heavenly tie? Everywhere it begets love and trust, humility and pureness of motive and all the graces which go to make up fitness for the Kingdom of God.

Every cradle contains wonders, destinies and histories and condensed potentialities in a small package. This is especially true of the cradle of Bethlehem, which is the cradle of cradles. If it had perished, Christendom would have perished with it. And the Kingdom of God would never have obtained a foothold on earth.

This cradle is the cradle among all cradles. It is the incarnation of all incarnations. Never was so much compressed into so small a compass as was compressed into the swaddling bands that held the Child of Bethlehem.

Account for the Christ.

It is easy to account for most men. They are born of the influences and tendencies which precede them. For example, the wild robber spirit of the East makes possible an Alexander. The devotion of a nation to the glories of war necessitates a Napoleon. This intellectual activity of the sixteenth cen-

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ture culminates logically in a Shakespeare. And the restless reaching of the race after freedom of conscience and after civic rights naturally makes men like the Adamases and Jefferson and Patrick Henry and George Washington. But no law of heredity, or conjunction or circumstances, accounts for Christ. Uncounted millions have been born, but the skies have been silent. Great heroes have appeared, philosophers have come upon the stage of being and the master musicians have poured the notes of joy into the air of the earth, patriots have lived to bless their nations and philanthropists have reached out their hands to help the whole world; but never once at their coming have the angels gathered above their birthplace and turned midnight into glory, and silence into song.

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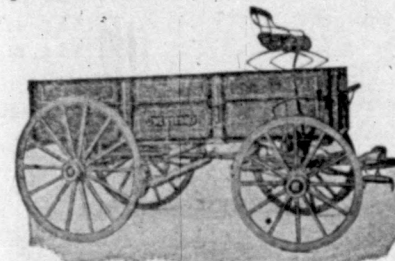
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Christ, Before Christmas.

Christmas is the celebration of the advent of Christ into our world by a human birth. I do not mean Christmas marks the beginning of Christ. No, Christ existed before Christmas and exerted a mighty influence. Before Christmas He existed as a promise, and as an ideal, and as a prophecy; and as such He as the most real and the most influential personage that walked the pages of the Old Testament. Christ was in the sacred volume of the covenant people of God. Nothing essential was omitted. So fully portrayed was He, and so vividly, that Abraham rejoiced to see His day, and saw it; and Moses esteemed His reproaches as greater riches than the treasures of Egypt, and cast his lot with the people of God for His sake. The men of antiquity made Him their model and put themselves under His inspiration, and as a result there came into being the Patriarchs, and the Prophets, and the Heroes who make up the Hebrew Bible.

Such was Christ before Christmas. On Christmas He stepped out of the book and became the babe of Bethlehem. He stepped out of a promise and became a fulfillment. He stepped out of a prophecy and became history. He stepped out of an ideal and became a real life. These are the things which we celebrate when we keep Xmas. We keep Christmas that these things may become more real to us; that our faith may be renewed and increased; that Christ may be freshened to us; that His religion may be made a new religion, and that we may have a new joy and be made new Christians, Christians of a better brand.

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The Results of Christ's Living.

"I love to read and reread the Gospel story of the Master. There is a charm in everything He did and said. The grand way in which He died thrills me. It is the mission of Christmas to unroll anew this story of His, and to secure for it a new reading. In the beginning of the gospel we have before us a wonderful child surrounded with Ardent miracles which create great hopes; and in the close of the gospel we have before us the magnificent man who has grown to a fulfillment of all these advent hopes. There is grow-

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ing childhood in the home and there is a useful youthhood in the carpenter shop, giving dignity to labor; and there is in active manhood in public, teaching and leading and inspiring mankind; and there is a sacrificial death on the cross, taking away the sins of the world.

"As a result we have the greatest words that have ever secured for themselves a golden utterance. Such words as the sermon on the mount; the beatitudes; the Golden Rule; the Lord's Prayer; the doctrines of the Divine Fatherhood and the universal Brotherhood, and the life immortal.

"As a result we have the greatest character ever built by man—a character that needs no improvement. The Master stands forth and asks for a dispassionate investigation: 'Which of you convicted me of sin; or the absence of taste; or the lack of tact, or ill-timed perception, or partial judgment, or want of balance?'

"As a result, we have the Master Himself, and the greatest personality ever developed. He concludes His earthly career as the 'anointed.' He Himself is greater than anything he ever said or did. If God, Himself should become man, He would be just an one, as Jesus Christ, born in Bethlehem was.

The City of Not At All.

"Tomorrow I'll do it," says Bennie; "I will, by and by," says Seth; "Not now, pretty soon," says Jennie; "In a minute," says little Beth. O, dear little people, remember That true as the stars in the sky, The little streets of Tomorrow, Pretty Soon, By and By, Lead one and all As straight, they say, As the king's highway, To the city of Not At All.

—Exchange.

Her: "When a man starts to talk he never stops to think." Him: "And when a woman starts she never thinks to stop."—Life.

What I aspired to be,
And was not, comforts me.

—Browning.

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CONVERSAZIONE.

By Erman J. Ridgway in
The Delineator.

Out for a stroll one beautiful Sabbath morning in October, when in our northern state there is a soft snap in the sunlight and a warm coolness in the air, a fine, scholarly-looking man chanced to pass a church as a contralto was singing "Hark! hark! my soul,

"Angelic songs are swelling." The man stopped. Something in him stirred as the waves of sound floated out through the half-open window and when the choir joined the contralto and then carried the music up—up—to the splendid climax, the man became conscious of emotions he had not experienced for years. He had gotten out of the way of going to church.

When the music stopped he resumed his stroll, but not the train of thought interrupted by the music. He recalled as he stood there a man and a woman, absorbed in animated conversation, passed apparently without hearing the music. Why was he appealed to and not these others?

He was rather pleased with himself that he had been appealed to by the beautiful music.

He was rather sorry for the others that they had not been appealed to.

It argued a larger capacity in him.

Is a man who doesn't care for music less a man? He felt quite sure of it.

Isn't it a test of a big soul to care much for many things? He was sure of it.

He thought of his children.

If he wished to develop them along big lines, must he not put them in the way of caring for many things—books, music, science, art, history, humanity?

The logic was plain.

To live greatly is to care greatly.

Now this man had been brought up in the church, but had gotten out of the way of going, like many other men and women.

He had not sent his children to Sunday School.

He was somewhat confused in his religious beliefs.

He was an out-of-doors Christian.

But as he thought of the effect of the music on him as he stood before the open window of the church he wondered if the music would have reached his soul if he had never gone to Sunday School and church.

Or if centuries of his forefathers had never gone to church.

And would follow in the centuries to come if everybody should stop going to church.

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That was an encouraging outlook. He had never thought of it just that way before.

But how about his own children?

Was he, while helping toward a churchless, godless future, was he, perhaps robbing his own dear little ones of their future?

Hasn't every child a right at least to the opportunity to decide for himself about his religious life?

That seemed only fair.

—But how about the things that he had learned in Sunday School when he was a boy which he had to unlearn later?

He thought them over.

They seemed less serious than he had imagined.

Hardly as serious as unlearning Santa Claus.

Besides, he had to unlearn lots of other things as he went along.

Medicine changes as much as theology, but most people still go to the physician when ill.

Lots of things he learned at day-school he had to unlearn.

Yet he would not think of keeping his children away from the day-school.

It looked very much like he was making a very serious mistake in not sending his children to Sunday School, in not giving them the same chance that he had.

And it looked as if he was making a mistake—remaining away from the church.

For, beautiful and as impressive as Nature is, he began to realize that in no place does the spirit of worship woo one so naturally as in the House of Worship.

"Angels of Jesus, angels of light,
"Singing to welcome the children
of the night."

Was he one of the children of the night?

In remaining away from fellowship and the communion, was he headed for the unfriendly night?

Worship is a natural instinct, he thought.

Every man worships some God—The only God, or fame, or gold, or his fellow men or himself. Every man worships.

His fellow men had done much for him.

They had written books, composed music and had painted pictures.

They had charted the world and the sky.

They had named the rocks and the trees.

They had harnessed the rivers and the lightnings.

Oh, yes, he owed his fellow men more than he ever could pay.

They had lifted his vision above the clouds.

He was society's debtor. He had received more than he had ever given.

But where did society get its inspiration?

What spirit is back of all of the things most worth while in life?

And as he traced back the years he came to a stable in Bethlehem and a babe lying in a manger.

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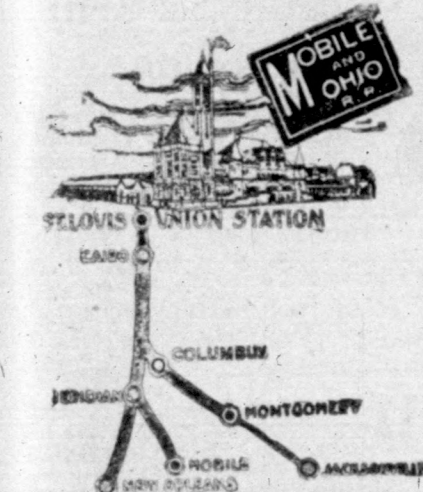
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How to Systematize the Housework.

Here are some schedules from January Delineator which housekeepers would do well to cut out and paste on the wall. Housework is some of it daily and some of it periodical, so then are necessary two schedules.

Daily work. The following is list of daily work in an average house. Besides these things some piece of periodical work is done each day.

Fire made or made up.

Shades rolled up; windows opened a few minutes; suggestions of yesterday removed.

(In Summer, veranda arranged.)

Breakfast prepared, served and cleared away.

Pantry and kitchen put in order. Menu made and orders given.

Down-stairs rooms put in order. Bedrooms put in order.

Bathroom put in order. Accounts.

Preparations for second and third meals.

Second meal served and cleared away. Rest.

Third meal prepared, served and cleared away.

Periodical Work—The following is a list of periodical work for an average house:

Washing.

Ironing.

Sorting and mending linen and clothes.

Sweeping and dusting.

Bread-baking.

Thorough cleaning of the kitchen.

Cleaning garbage can and surroundings.

Cleaning refrigerator and food receptacles.

Arrangements for days out.

Preparations for Saturday and Sunday.

Polishing furniture and floors.

Cleaning silver.

Cleaning of linen closet and others.

Care of cellar.

Among the attractions of The Youth's Companion during the coming year will be two hundred and fifty short stories by such writers as Grace S. Richmond, Ralph D. Paine, Arthur E. McFarlane, Ira R. Kent, Mabel Nelson Thurston, Arthur Stanwood Pier, Seumas McManus, C. A. Stephens, F. W. Calkins, Winifred Kirkland and Fanny Kemble Johnson.

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This work is orthodox even as Baptists count orthodoxy.—John T. Christian, in Baptist Advance.

It presents great truths from brand new angles of thought.—New Orleans Christian Advocate.

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Christ Reproduces Himself.

Given the Christ is not this what we should expect: That he will reproduce Himself in others, and in them live over again? It is the natural thing in the world that Jesus Christ should be born in the souls of men, for He has that in Him which fascinates men and says hold of them controls men. How was it with the men who were with Him; and with the men who lived in the ages next to His age? Did they not leave all and follow Him, and that with the glow of enthusiasm which belongs to an heroic friendship. Paul explains himself by the birth of Christ in His soul, and this fact of the Divine soul-birth he did all in his power to make universal.

Christ's Kingdom.

Christ is not only an historic fact; and a life in a regenerated soul; He is also a grand civilization. His gospel is an organized kingdom, with a universal destiny. There was nothing that so occupied the thoughts of the Master, when He was here, as His kingdom. You can see His kingdom; the future greatness, is the wonders which crowd around His cradle. The glory light which turned night into day, was a declaration that the Light of His Life would illuminate the world. The singing of the legions of God was a proclamation that all music should be His, and that He would build His throne in the midst of a world of praise. The worship of the Magi was a prophecy that some day all learning would bow before Him, and that all science and art and wisdom would do Him homage.

The First Christmas Tree.

On Christmas Eve in 724 a little band was traveling through the great dark German forest, led by Winfried of England, called by the Romans Boniface. He is known in history as the Apostle of Germany. After nightfall and moonset they come to an open space in which is a huge oak. Before it is a great bonfire and around

this a crowd of people facing the oak. All are dressed in white, women, warriors, old men and little children. The old priest greets Winfried and his followers, and says, "This is the death-night of Baldur the beautiful, the sun-god. Thor is grieved for Baldur, and angry because his people have forsaken his worship. Therefore he has sent defeat and famine and plague upon us. A costly offering must be given to appease his anger. Thor claims your dearest and noblest gift." Then, suddenly turning, he lays his hand on a slender boy, the eldest son of the chief, saying, "Bernhard, wilt thou go to Valhalla with a message to Thor?" The child answers "Yes, if my father bids; is it far?" "Yes," said the priest, "but thou art brave, and thou must journey in darkness for a little." Then he blindfolds the child and bids him kneel by a broad stone before the fire. The priest lifts the black hammer of Thor and swings it high over the child. But before it falls, Winfried's heavy staff is thrust forward and the black stone strikes the rock altar, breaking it in twain. The daring deed raises a clamor of conflicting cries, but the chief commands silence and asks the stranger to speak. Winfried opens a roll of parchment and reads a letter from the great Bishop of Rome to the people of the forest, commanding them to listen to the words of Boniface and to build a church wherein to pray to the Almighty King of Heaven. "What," said the chief, "is the word thou bringest from the Almighty?" "This," replied Winfried, "not a drop of blood shall fall tonight; rides the light of heaven shall be swept away. This is the birthnight of the white Christ—Thor is dead—can he protect this oak?" And Winfried and one of his followers seized axes and felled the oak. "Here," cried Winfried, "is wood for your chapel." Then, turning towards a slender young fir-tree, he added, "There is a tree with no stain of blood on it—that shall be the sign of your new worship." So they carried the tree of the Christ-child to the chieftain's hall and hung lights among the branches, and Winfried stood beside it and told the story of the babe and the shepherds, and of the angels and their song.—From Henry Van Dyke's classic, "The First Christmas Tree."

It was said by a great Dutch painter, the teacher of many pupils, that "the end of the day is the proof of the picture." When all the little details are blotted out in the dusk, and you can see the perfect design of the artist, then you know whether he is an artist or not. And it is not the end of the day which is the proof of the picture



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